

Microphotographed
by
SAMFORD UNIVERSITY LIBRARY
SAMFORD UNIVERSITY
Birmingham, Alabama

Coosa River Baptist Association

v. 1. 1850	v. 12. 1869
v. 2. 1852	v. 13. 1870
v. 3. 1853	v. 14. 1872
v. 4. 1854	v. 15. 1874
v. 5. 1855	v. 16. 1875
v. 6. 1856	v. 17. 1877
v. 7. 1858	v. 18. 1878
v. 8. 1859	v. 19. 1879
v. 9. 1860	v. 20. 1880
v. 10. 1861	v. 21. 1881
v. 11. 1866	v. 22. 1882



ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

OF THE

FORTY-SIXTH ANNUAL SESSION

OF

Coosa River Baptist Association.

Held with

BLUE EYE BAPTIST CHURCH,

TALLADEGA COUNTY, ALABAMA.

Friday, Saturday, Sunday and Monday, Sept. 19th, 20th, 21st, and 22d,

1879.

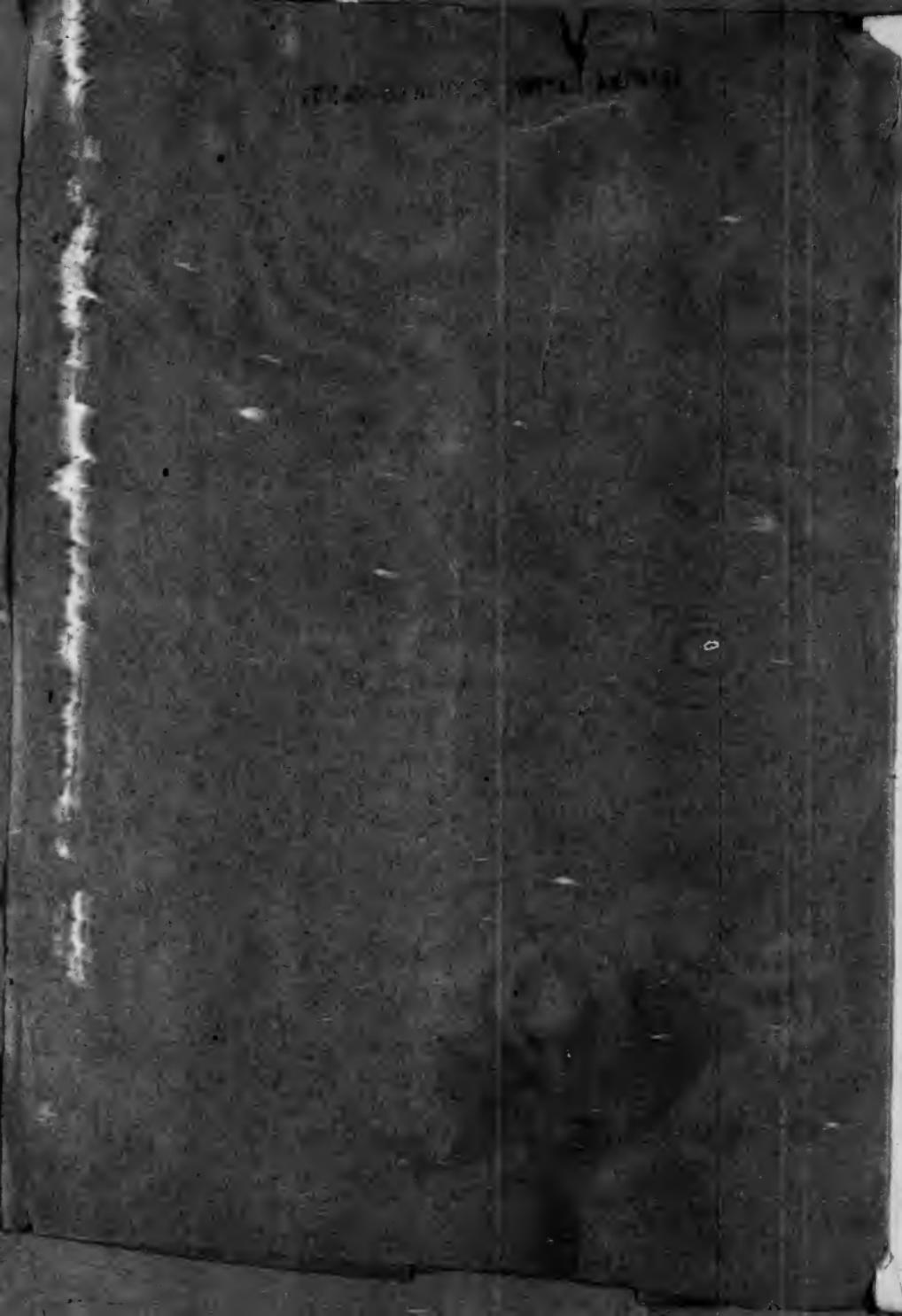
OFFICERS.

ABNER WILLIAMS,	Moderator	Oxford, Ala.
J. L. WILKES,	Clerk	Sylacauga, Ala.
J. K. ELLIOTT,	Treasurer	Talladega, Ala.

MONTGOMERY, ALA.:

BARRETT & BROWN, STEAM PRINTERS AND BOOK BINDERS.

1879.



MINUTES.

BLUE EYE BAPTIST CHURCH,
September 19, 1879.

Delegates to compose the Forty-Sixth Session of Coosa River Association met this day with Blue Eye Baptist Church, Talladega county, Alabama.

11 O'CLOCK, A. M.—Introductory Sermon was preached by Elder W. Wilkes. Text 1st Thess. V, 1.

Intermission of one hour.

1:30 P. M., RE-ASSEMBLED.—Devotional exercises conducted by Moderator Elder J. J. D. Renfroe.

By request of the Moderator, Brethren Jno. W. Bishop and Abner Williams proceeded to read Letters from the churches, and Messengers names enrolled as follows:

FIRST DISTRICT.

Cold Water—D. M. Murphree.

Sulphur Springs—Z. Z. Henderson, J. T. Vincent, T. P. Gwinn, J. B. Ingram.

Antioch—S. G. Genkins, C. B. Hughs, Jas. Hendrick.

Salem—J. B. Mynatt, W. J. Kennedy, A. J. Richie, Gordon Mynatt.

Oxford—E. T. Smythe, T. P. Gwin, J. F. Graham, J. S. Kelly, B. D. Williams, Abner Williams.

Jacksonville—No Letter.

Post Oak Spring—A. J. Cross, E. J. Andrews, W. W. Weaver, S. D. McClellen, W. M. Wilkins, B. G. McClellen.

Mt. Zion (Calhoun)—S. H. Weaver, W. S. Griffin.

Oak Bowery—W. C. Mynatt, E. V. Weaver.

Cane Creek—G. W. Loyd, B. B. Nunnelly, Jno. Canody.

Munford—A. W. McCain, B. W. Mattison, G. C. Wright, Smith Parker.

SECOND DISTRICT.

Cave Creek—H. L. Johnston, Jno. Miliner, Wm. S. N. Smith.

Blue Eye—E. M. Gray, Jabez E. Best, A. W. Bell.

Talladega—J. J. D. Renfroe, W. R. Stone, Jno. W. Bishop, A. W. McGaha, N. S. McAfee.

Union—Jno. W. McCain, M. W. Beavers, Elijah Martin.

Ferryville—O. M. Quattlebaum, Jefferson Riley, G. M. Dickson, M. D. Beavers, J. D. Truss, Jr.

Refuge—W. F. McCain, T. R. Burns, Whatley Hall, A. S. Acker, Jas. S. Meadows.

Pleasant Grove—J. K. Elliott, Wiley Ogletree, D. H. Thweat.

Alpine—S. Henderson, P. N. Duncan, W. A. Welch.

Hephzibah—J. M. Mills, C. R. Cross, Wm. A. Hawkins.

THIRD DISTRICT.

Pilgrims' Rest—E. Haywood, J. C. Matthews.

Ft. Williams—Harvey Pope.

Tallasseehatchie—S. B. Glazener, E. W. Sherrill, James Solley.

Childersburg—D. D. Warlick.

Mt. Zion (Talladega)—G. S. Ham, W. H. Malone, W. Wilks, J. L. Wilkes.

Mt. Sharon—W. B. Hammett.

Rocky Mount—Robt. Leach, Miles Kelly.

FOURTH DISTRICT.

Harpersville—J. P. Fluker, B. F. Giles.

Spring Creek—J. T. Davis.

Macedonia—A. M. Posey, W. L. Davis, J. D. Terry.

Coosa Valley—L. Law, Ignatius Purcell.

Wilsonville (new)—M. Henderson.

Moderator announced election of officers in order.

Elders J. F. Potter and J. K. Trotter acted as tellers during the election.

Abner Williams was elected Moderator, J. L. Wilkes Clerk, J. K. Elliott Treasurer, by acclamation.

Eld: J. J. D. Renfroe, the retiring Moderator, welcomed Bro. Williams to the place to which he was chosen. With appropriate remarks he accepted the position tendered him and announced the body organized and ready for business.

On motion of S. G. Genkins, the following Committee on Preaching was appointed: S. G. Genkins, Deacons of Blue Eye Church and W. R. Stone and W. A. Welch.

On motion J. J. D. Benfro, ordered that the Association will not adjourn on to-morrow to hear preaching.

On motion L. Law, Decorum read.

On motion J. J. D. Renfroe, minutes of last session, so far as practicable, were made order of business for present session.

On motion E. T. Smythe, L. Law was requested to assist the clerk, if needed, during the session.

N. S. McAfee granted leave of absence.

J. J. D. Renfroe moved to suspend regular order of business. Carried.

Next moved that the report of Committee on State Missions be heard to-morrow at 10 o'clock, A. M. So ordered.

On motion E. S. Smythe, hours of meeting and adjourning fixed as follows: Meet at 9 A. M.; adjourn 12 M. Meet at 1 P. M.; adjourn 4 P. M.

Correspondents and visiting brethren enquired for.

Elders J. F. Potter and J. K. Trotter, from Tallassee-hatchie and Ten Island Association were, on motion of S. Henderson, cordially invited and welcomed to seats. Also, Bro. A. J. Nunnelly, from Canaan, and Elder H. G. York, visiting minister from Cahaba Valley Association.

On motion S. Henderson, J. J. D. Renfroe, President State Mission Board, and W. Wilkes, Evangelist of the Board, were received in their official capacity.

Churches wishing to join this Association enquired for.

Letter, Credentials and Articles of Faith, were presented by Bro. M. Henderson from the newly organized church at Wilsonville, Ala.

On motion S. Henderson, the church was received as a member of our body.

The following Finance Committee appointed: A. W. Bell, J. F. Graham, B. W. Mattison.

W. C. Mynatt moved to adjourn.

Prayer by Elder Elijah Martin.

Adjourned to 9 o'clock A. M., Saturday.

SECOND DAY—SATURDAY.

Assembled pursuant to adjournment. 115th Psalm read by Moderator. Singing. Prayer by Elder Wm. C. Mynatt. House announced ready for business.

S. G. Genkins offered following:

Resolved, That we earnestly request all the Pastors of Churches within our bounds to preach a special sermon on Communion, or ask some other brother to preach it for them, between this and next Association.

After remarks by Genkins, Henderson, Renfroe, Wilkes, Smythe and Purcell, the resolution was adopted.

At 10 A. M., on motion E. T. Smythe, State Missions, the special order, were considered.

Report read by S. Henderson.

S. G. Genkins moved the adoption of the report.

Discussed by Renfroe, Wilkes, Smythe and Henderson, and adopted.

STATE MISSIONS.

The profoundest expression of concern for others which the word of God contains, is a union of patriotism and Christianity. "I say the truth in Christ, I lie not; my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my trust, for I could wish that myself were accursed from Christ, for my brethren, my kindred, according to the flesh." Perhaps it is not in the power of language to express a more intense anxiety. The full force of the two strongest emotions that can stir the human heart, the love of country and the love of Christ, are combined in the passage; giving to it an air of mystery which has repelled the criticisms of ages. Thus much it does mean if no more, that the condition of his countrymen awakened in the Apostle's heart the last agony of concern that could appeal to it. No other aspect of our fallen humanity ever could arouse a deeper depth.

The work of our State Mission Board strikes this very chord in our hearts. Our own State presents the field—our own people, the object of our Christian philanthropy. The future history and destiny of Alabama, is our future history and destiny.

Our mental, moral and material interests are all bound up in those of our State. So that all that is noble and dignified in this life, and all that is glorious and grand in the life to come, combines to throw into this work responsibilities more overwhelming than any other the word of God lays upon our conscience. And is it not reasonable that it should be so? Does not Christianity sanctify all human relations, making them the channels through which to communicate its blessings to the world?

The very tenderness of these relations but intensifies our solicitudes. "Beginning at Jerusalem" is but an utterance of that "heart Theology" which came from the very depths of a Savior's love.

Brethren, we lay the emphasis of our work here. We bid you look over your own State. We ask you to consider it your own home, and the future home of your children. We beg you to consider yourselves as integral parts of this old commonwealth, bound up in its future career for weal or woe. We urge you to realize it that you under God, are now sitting in judgment upon that future career—that you are now called upon to operate an agency that will make that future glorious or, failing in this, doom it to darkness and ruin. If there be truth in Christianity, the hope of this country, of this world, it is in a pure, spiritual, Bible Christianity. Is it expecting too much that this body, that the Baptists of Alabama shall give to this work their wisest counsels, their most fervent prayer, and their most liberal contributions, until the entire State shall be occupied by the missionaries of the Cross? We trust not. If Calvary—if the sight of your own countrymen, "dead in trespass and in sins" cannot move you, we despair of reaching you by any other motive. But we believe you will respond, and respond generously, since this particular field of Christian effort offers to you all the subsidiary advantages which a Christianized country can afford as the future home of yourselves and your loved ones. Sanctified patriotism—patriotism pervaded with the sweet spirit of Godliness—is the highest authoritative impulse that can move the human soul, since it is animated by the purest and noblest emotions that both heaven and earth supply. We offer these resolutions:

Resolved, That the present destitution in our State, and the success that has marked the work of the State Mission Board, commend it to the increased confidence and support of the denomination throughout the State.

Resolved, That we now proceed to raise, by cash and pledges, our share of the salary for the Evangelist of our district.

Respectfully submitted,

S. HENDERSON,
W. A. WELCH,
Committee.

On motion E. T. Smythe, the clerk proceeded to call the roll of the churches, that delegates might state the amounts

their churches would give for support of the Evangelist the coming year. [See Subscription.]

Moved by E. T. Smythe, that a collection be now taken in cash and pledges to aid in completing the salary due W. Wilkes, District Evangelist, for services rendered.

Collection taken and \$33.30 in cash received.

On motion S. G. Genkins, adjourned for one hour.

Prayer by Elder J. F. Potter.

EVENING SESSION—SATURDAY.

1 P. M.—Reassembled. Devotional exercises conducted by Moderator. Prayer by Elder E. T. Smythe.

House reported ready for business.

Bro. Jas. Tolin announced as a messenger from Carey Association. Received and welcomed. Also, Bro. Wm. Jordan, from Tallasseehatchie and Ten Island.

Correspondents returned as follows:

To Central—W. Wilkes, G. S. Ham, W. H. Malone.

Tallassee Hatchie—E. T. Smythe, S. G. Genkins, W. J. Kennedy, B. D. Williams, Wm. C. Mynatt, B. B. Nunnelly.

Cahaba Valley—W. Wilkes, E. Martin, L. Law.

Boiling Spring—S. G. Genkins, C. B. Hughes, A. W. McCain.

Canaan—L. Law, Gordon Mynatt.

Carey—Jas. M. Solley, W. Wilkes.

Delegates to State Convention:

C. R. Cross, L. Law, W. Wilkes, S. Henderson, W. S. Griffin, E. W. Sherrill, P. N. Duncan, J. L. Wilkes, B. D. Williams, Jno. W. Bishop, Abner Williams, J. J. D. Renfroe, G. S. Ham, S. G. Genkins, T. P. Gwin.

Report on Indigent Ministers' Fund read by S. Henderson; the chairman, Bro. James Headen, being confined at home by the hand of Providence.

Earnest and forcible remarks in the interest of this cause were made by Hon. Jno. W. Bishop. Additional remarks by S. Henderson and Wilkes.

On motion of E. T. Smythe the report was adopted.

REPORT ON INDIGENT MINISTERS' FUND.

In our last annual report to this body we stated that \$1,836.46 had been collected and invested in safe hands at 8 per cent. interest, and that \$96.54 had been expended in the relief of deceased ministers' families. Since your last meeting we have expended \$40 to what we deemed a worthy object. There is still a little interest due, uncollected and unexpended. The last Association instructed the trustees of this fund to prosecute the work until we reached the original amount intended to be raised, that is, \$2,500. Owing to the affliction of the parties to whom this duty was assigned, very little has been

accomplished: so that we can report but little more than we did last year, and this amount is mostly in subscriptions. We cannot too urgently recommend and request the Association to adopt such measures as will raise the amount we set out to collect for this sacred charity—\$2,500—as it is an enterprise which cannot but appeal to the philanthropic heart of every citizens.

JAMES HEADEN.

Same Provisional and Executive Committee on Indigent Ministers' Fund continued, with power to transact any business, fill vacancies, &c.

Report of Executive Committee read and adopted.

REPORT.

Your committee continued the services of Bro. Wm. S. Griffin as Missionary, occupying the stations reported last year, viz.: Dry Creek and the Dark Corner. Bro. Griffin reports from Dry Creek increasing congregations and growing interest; he also reports that the brethren in that neighborhood have appointed a day in October to organize a church. He reports favorably of his work in the Dark Corner. The community, generally, seem interested and appreciate his services there, and wishes the station to be continued. He reports twenty days services during past year. Your committee requested Bro. S. G. Genkins to perform some missionary labor last summer at his own discretion where the most good could be accomplished. He reports five days service in the interest of the associational mission. Your committee believe there are other places in the bounds of the Association that should be occupied, and would have filled them but for the difficulty of securing a brother to perform the work. Respectfully submitted,

C. R. Cross, Chairman.

On motion E. T. Smythe, same committee continued, with insertion of name of W. R. Stone in place of that of J. B. Merriam, removed from the State.

Report of the Treasurer Executive Committee read and approved.

REPORT.

C. R. Cross, in account with Executive Committee, Coosa River Association.	
To bal. on hand, Sept. 14, 1878.....	\$62 85
amount received from J. K. Elliott, Treas. C. R. A.....	51 85
	<hr/>
1879	Cn.

Sept. 20. By cash paid Bro. W. S. Griffin for twenty days service as missionary.....	\$30 00
By cash paid Bro. S. G. Genkins for five days service as missionary.....	7 50
	<hr/>
Balance on hand.....	\$37 50
	77 20

C. R. Cross.

Report on Family Religion read and adopted.

FAMILY RELIGION.

Your committee on this subject—one so intimately blended with the prosperity of the churches, would report that in their opinion Family Religion is based upon three things, family worship, parental authority and a holy and consecrated example on the part of parents. It has been justly observed that "Christian families are as certainly the nurseries of the church on earth as

she is herself the nursery of the church in Heaven." The seed-beds uncultivated or suffered to be overrun with weeds, the tender plants will be choked in their growth and future vigor, and fertility will in vain be expected. The fact that has become a matter of painful observation, that comparatively few of the youth of Christian families tread in the steps of professedly religious parents, attests the extensive neglect of parental duties. Why is it that when aged and venerable members of the church are removed by death, so few of the young of Christian families come forward to fill their places? How is it, on the contrary, that a large number of this class manifest aversion to practical Godliness, and rank with the careless, the worldly or the profligate? The cause, it is feared, will be found in the omission, or what is just as bad, the formal and lifeless performance of parental duties. Children whose early conversion to God has not been prayerfully and earnestly sought, who have not been trained to Godly practice, and whom parental instruction and example have not attracted to wisdom's ways, cannot reasonably be expected to display the amiable lustre of Christian character, or to be distinguished by self-denial and consecrated zeal in God's service. The tendency of our age is manifestly to withdraw attention from duties that are retired and unobserved, to works which court public observation; to overlook what is secret and noiseless, and to delight in what can be seen of men. Yet among the former lie many of the wellsprings of human society, and from them issue forth streams that are diffused through innumerable channels to purify or pollute the community. Therefore it behoves us to look well to these things, for it is evident that the declension or revival of religion throughout the church is inseparably connected with the state of domestic society. If the family relations are not under the pervading influence of genuine Christianity—if the duties which they suppose are neglected or heedlessly performed, the most injurious effects must follow in other departments of religious practice; and the consequence can scarcely fail to be a barren and deceitful profession without, without any holy principle or the attractive graces of Christian character. On the other hand, a healthful condition of domestic piety will impart a salutary and elevating influence to other social duties, and the church and the community will reap the benefit in increased purity, peace and prosperity. The requirements of divine revelation and the example of the saints in every age, exhibit family worship as an eminent means for securing the best blessings for the household and of extending the hallowed influence of true religion beyond its pale. *Without a domestic altar, the family can in no sense be considered a religious family.* God is to be acknowledged in the various relations in which he has condescended to reveal himself to the sons of men, and in one of the most endearing of these is he to be habitually owned, and the tribute of willing homage rendered to his name. The best times of the church, seasons of eminent revival and refreshment, have been characterized by the regular, solemn performance of family worship. In the dwellings of the righteous have been heard the voice of joy and melody, and like the morning and evening sacrifice of God's ancient people, the followers of the Lamb have been careful to present the daily offering of prayer and praise in their families. As David, on a day of peculiar favor, returned to bless his house, so Christian parents have drawn down the blessing on their households, while their own spirits have been abundantly refreshed. Stated domestic worship continued with diligent instruction, exemplifies the "church in the house," and wherever it is faithfully maintained there the fulfillment of the gracious promise may be expected. "I, saith the Lord of Hosts, will be a wall of fire around about thee, and the glory in the midst." Family religion is a principal part of the glory that dwells in the land, and the households that are distinguished for it are peculiarly under the protection and blessing that are enjoyed near the mercy seat. The house of Obed-Edom and all that he had were blessed for the ark's sake. A similar recompence of reward is still dispensed by the Holy One of Israel to the families of the righteous in connection with domestic worship. At the family altar, where the worship is properly conducted, there is enjoyed communion with God—there He dispenses the blessings—there He dwells with his people, bestowing upon them and theirs the manifold tokens of peculiar favor.

But something else is necessary besides prayer for the proper and full development of Christian duty in the family.

The approving testimony which was given of Abraham, represents him as commanding his children and his household to keep the way of the Lord and to do justice and judgment. The patriarch diligently instructed, and being a distinguished believer, prayer about their most important concerns would not be neglected. But he did not regard the performance of these duties as fulfilling the whole of his obligations to his household. He was called to govern as well as to instruct. He had to guide and direct as well as present the domestic offering on the altar of prayer, and the promised blessing came upon him and his posterity through the faithful and judicious employment of parental authority equally as through the diligent use of other means intrusted to him as the head of a family. The Christian parent is both king and priest in his household, and these combined offices require the exercise of authority for discharging aright their appropriate functions. Eli's sin is recorded in fearful characters as that of a good man who by undue indulgence brought ruin upon his family; who honored his sons rather than God—who gently expostulated and reproved when he ought to have impartially judged and severely punished. The parent's authority is delegated to him by God to be exercised for his glory as in his sight, and as one that must render an account. It should be uniformly employed with firmness and affection, and with the steadfast aim to promote the usefulness and felicity of the members of the household. Finally, a holy and consistent example on the part of those having the direction of the household is also essential to the development of family religion. The force of example is universally admitted, so much so as to be crystalized into a divine precept, "Evil communications corrupt good manners." Example is precept embodied in actions. Precept, it has been properly observed, directs, while example draws.

The sacred volume frequently enjoins upon those who teach others the necessity of having their own character and conduct a living commentary upon their instructions. Christians, in their different stations, are commanded to let their light shine before men, that they may see their good works and glorify their Father which is in Heaven. Ministers are to be examples to their flocks, and in various departments superiors in gifts and office are instructed to maintain a conversation (manner of life) becoming the Gospel, as a powerful means of leading their dependents and other inferiors to follow them in all godliness and honesty.

The Savior himself has left us an example that we should follow his steps. Practical godliness is in fact constant study and transcription of the example of Christ. "Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory, even as by the Spirit of the Lord." Thus all important, as the Scriptures represent the power of example, it is evidently of great importance to employ its influence in parental training. Children can understand the language of conduct before they are capable of judging the truth of abstract principles. Therefore, the head of a household should be able to address all under his care, and his conduct should always say: "Be ye followers of me as I also am of Christ Jesus." The example of parents will teach when words cannot; it will speak when they are absent, or when they have been removed by death; and it will either impede the whole work of instruction, or it will impart a mighty and salutary influence to all the lessons imparted to the household. Hence, the path of him who leads a household should be the path of the just "which shineth more and more to the perfect day."

His conversation should be in Heaven, and his life should declare to all the excellency of the believer's character, and the pre-eminence of his position. The examples of the saints in all ages, have been of unspeakable benefit to the family and to the church. They have been principal means of attracting others to the truth as it is in Jesus, and the blessing of Abraham has descended upon children and children's children in the way of following holy parental example.

Respectfully submitted,

LEALIS LAW.

Report on Foreign Missions, in the absence of Eld. J. C. Wright, chairman, was read by Eld. E. T. Smythe. After remarks by S. Henderson, report adopted.

FOREIGN MISSIONS.

Fifty years ago there was not a missionary from Syria to India. There was not a score of native Christians in Burmah, only one missionary in China, while Japan was sealed to the gospel. Madagascar had scarcely been entered, and the first convert had just been made in New Zealand. A half dozen missionaries were the army in the field. Outside of Guiana and the West Indies, there was not six thousand Christians in the heathen world. Now note the change. We have 3,000,000 churches in the heathen world. This estimate seems large—may be incorrect. Many churches in China—Japan welcomes every Christian teacher. Burmah has 350 churches, India 2,500 churches. Churches are rapidly multiplying in Syria and Persia. In Madagascar there are 70,000 converts; in population of 120,000 in Fiji, 100,000 are church-goers. Last year there were 18,000 converts among the Telegoos. In West Africa there are large Christian communities; in South Africa over 40,000 communicants. On the 12th of last June the King of Siam issued his proclamation of religious liberty. This is the first instance of a heathen nation proclaiming religious liberty. The Queen of Madagascar, in a recent proclamation: "Thanks God that the religion of Jesus Christ was introduced into her country," and says: "I have founded my kingdom upon it." Recently the Bible has been translated into the Turkish language, and this gives the word of God to 150,000,000 of people. These are some of the results of missionary enterprise in the last half century. To-day the whole world is accessible to the gospel, yea, is seeking after the gospel. There is now no barrier to the progress of the gospel anywhere; except the want of money and the hardness of the human heart. Every door is open, every field is white. At Hamadan, in Persia, the oldest Jewish colony in the world, four of the principal men, representing 5,000 people, have been baptized, and others are confessing Christ. This nation, ere long, will be converted—and, as they are the most polyglot people on the globe—force of circumstances having done for them what miracles did for the Apostles at Pentecost, given them the "gift of tongues," they will be able to preach Christ to every man in the tongue wherein he was born, and thus this nation will become a most important factor in missionary work. Prayers to come up as a memorial before God must be accompanied with alms. "Thy prayers and thine alms are come up," said our Lord to Cornelius. Many prayers stop a lie in the Dead Prayer Office, because the postage is not paid. Twenty cents per member is our contribution to Foreign Missions. Is this the measure of our love for the heathen? "I love you twenty cents' worth." Hugh! To convert the heathen without money is a physical impossibility. Missionaries do not feed on the winds, nor wear garments from the clouds. They do not fly in the air, but sail in ships. Bibles are not printed on the leaves of the forest with the dew-drops of the morning. Fill the water pots, *our duty*; results, God will change the "water into wine. Fill the missionaries' pockets with money for expenses—fill heathen lands with missionaries and Bibles; then the Lord will change the water into wine—change the lion into the lamb, the raven into the dove, the thirsty land into springs of water, the wilderness into a well cultivated field, and the desert shall rejoice and blossom as the rose.

J. C. WRIGHT, Chairman.

Collections on to-morrow (Sabbath) ordered equally divided between the Foreign and Home Mission Boards of Southern Baptist Convention.

The following, offered by C. B. Hughes, was adopted on motion of Anderson McCain:

Seeing the deficiency of the support of our pastors—
 Resolved, That we request the preaching brethren of our Association to preach a sermon upon that subject to the various churches.

Report on Sabbath Schools read by E. T. Smythe, and made special order for 10 A. M. Monday.

Bro. Mills excused from further attendance.

M. Henderson and Harvey Pope granted leave of absence.

W. Wilkes moved that when this body adjourns it does so to meet with Ft. Williams church on Friday before 3d Sabbath in September, 1880. So ordered.

Adjourned to 9 A. M. Monday.
 Prayer by Elder J. K. Trotter.

SABBATH.

The exercises of this day were had according to programme of Committee:

9 A. M.	Sabbath School address by	Col. Jno. W. Bishop.
11 "	Baptist Church; sermon by	S. Henderson.
2 P. M.	"	W. C. Mynatt.
11 A. M.	Academy	Ignatius Purcell.
2 P. M.	"	E. T. Smythe.
8 "	at Lincoln Church,	W. Wilkes.
8 "	" Friday,	W. S. Griffin.
8 "	Academy, Saturday,	J. K. Trotter.
8 "	"	D. Williams.
8 "	Lincoln,	D. P. Gwin.
8 "	Friday,	J. F. Potter.

FOURTH DAY—MONDAY.

9 A. M.—Delegates assembled. Devotional exercises conducted by the Moderator. Prayer by Elder J. H. Kinnebrew.

J. J. D. Renfroe, chairman committee to see to education of a young minister, verbally reported the following:

Bro. Wm. Browning, licensed by Talladega church, had been kept in Oxford college during past session. Bro. R. reported all expenses, amounting to \$136.40, paid—all funds collected having been appropriated for this object.

Further remarks made by E. T. Smythe, and report received.

Report on Education read by W. Wilkes. The subject, especially ministerial education, was discussed by J. J. D. Renfroe and W. Wilkes. Report adopted.

EDUCATION.

Education, for purposes like that of this report, may be divided into general, denominational and ministerial. The general spirit of education is

spreading to a gratifying extent. The education of the young is a conceded necessity. Schools are springing up in every direction and young men and women are engaged in the honorable and useful business of teaching. This should be encouraged, especially on behalf of the latter. Apart from general school facilities, each denomination has its institutions of learning. Baptists, perhaps, are scarcely as tenacious in their purposes to patronize their own schools as other denominations are to support theirs. We have as good schools as have others. The Howard and Judson at Marion, the Central at Tuscaloosa and the Southern Theological Seminary at Louisville, are thought to be second to none in the land. Why then should not all Baptists, sending children to school from home, respect these rich legacies of our fathers to their children? We have now a wide opening for our generosities in ministerial education. In our association we have three or four promising young men looking to the ministry and desiring an education for that purpose. Your committee would submit, if it would not be well that the Association take some steps to know how far the Association may feel able and willing to supply any or all of these candidates with aid to go to Howard College, or elsewhere, if thought proper.

Respectfully submitted,

W. WILKES, Chairman.

Pledges received to defray expenses of Bro. Giles at Howard during spring of 1880—See Subscription. J. J. D. Renfroe was requested to appeal to others of the Association to aid in this work.

This noble work was ably discussed at this point by Bro. Jno. W. Bishop.

On motion W. Wilkes, Elder J. H. Kinnebrew, Agent Home Mission Board, received and invited to seats with us.

10 A. M., Sabbath Schools being special order, was discussed by Wilkes, Smythe, Renfroe, Law and Kinnebrew. Report adopted.

REPORT ON SABBATH SCHOOLS.

Your Committee on Sabbath Schools have not been able to get sufficient information concerning the number and efficiency of the Sabbath Schools in our bounds to attempt anything like a statistical report. It is, however, exceedingly gratifying to be able to report that rapid progress has been made throughout the whole country in the last few years in the Sunday School enterprise. The peculiar relations existing between the Sabbath Schools and the churches (as the Sabbath School is, or should be, all the members of the church and their households, meeting each Lord's Day for public worship and the study of God's word), are such that the great moral purpose to which the Sabbath School is adapted, and for which it was, in part, designed, is the same as that for which the church was solely constituted. The agency of the Sabbath School is more limited than that of the church, and the methods by which that agency is rendered efficient are subordinate to the divinely appointed means of grace with the dispensations of which the church has been entrusted. They are also subservient to those means. Thus the Sabbath School, though not a co-ordinate, is a co-operative institution with the church of God.

The relation of the Sabbath School to the church as an important auxiliary in the work of man's salvation, instrumentally, may suggest that the work of the church may be extended by means of the Sabbath School. From Christian families, in any given community, in a very few years may spring up other Christian families, and those in their turn may become sources of still larger accessions of workers in the Sabbath School enterprise, in extending a

knowledge of the Scriptures. Did all the members of our churches properly appreciate and perform their duties in the Sabbath School it is impossible to form any adequate conception of the rapidity and power with which Christ's Kingdom would advance. Even under the imperfect manner in which many church members now meet their responsibilities, we are called to admire the blessed results flowing from their labors. Besides the direct increase of the members of Christ's followers, such often exercise other agencies in the work of enlarging the Kingdom of God on earth. Much as we must regret to see once flourishing churches decimated and almost disorganized by emigration, yet this evil is often more than reprobated when the emigrating families scattering, and settling in other portions of the country become the means of founding many other churches and Sunday Schools, and thereby propagating Christian influences in the places of their new residence. Nor should we forget how a well organized Sabbath School becomes a blessing to any neighborhood, even where a church already exists. A well organized Sabbath School is an important aid to the pastor in his labors. Religious doctrines is a subject with which Sabbath School scholars are already somewhat familiar, and they have been taught to regard the great object for which the pastor labors, as the most important which can engage their attention. They will also be prepared for hearing the word preached with more profit. One great reason why so much preaching is inefficient is because so many hearers are ignorant of the first principles of Christian doctrine, and are, therefore, incapable of appreciating and understanding ordinary gospel ministrations. The instructions of the Pulpit needs to be followed up by the Sunday School teacher. The Sunday School may become an aid to the devotional services of the church. Singing is a very important part of the worship of God. Children love to sing. And singing occupies a very important part of the exercises of every Sabbath School. If children are accustomed from early life to the use of their voices, they will acquire and cultivate a taste for music and grow up to be singers in the congregation. The singing of the same words and the same melodies in the church to which they have been accustomed in the Sabbath School, will form the basis of many sweet and tender associations which may afterwards serve to soften the heart to the susceptibility of the solemn truths and impressions of the public worship of God, even when such may have been long resisted. Indeed, when we consider the evangelical character of our hymns, it must occur to every reflecting person that the spiritual benefits of congregational singing are highly important. Many valuable truths are thus made deeply and permanently impressed. The committee would earnestly recommend that pastors of churches and superintendents of Sabbath Schools in our bounds use all their influence to induce all the children under their charge to attend regularly the public worship of God in his house, and as far as they can, to always join in praising God by singing. The committee would recommend that the Clerk of this Association be requested to address each church in the Association and ascertain as far as possible the number of Sabbath Schools, teachers and scholars in our bounds, and report to the next meeting of this body, in 1880.

Respectfully submitted,

E. T. SMYTHE, Chairman.

The following resolutions, offered by Bro. Jno. W. Bishop, were, on motion of J. J. D. Renfroe, adopted, after remarks by Wilkes, Bishop, Renfroe, Law and Smythe:

WHEREAS, Bro. W. Wilkes has intimated to us his purpose to tender his resignation as Missionary to the Board of State Missions.—

Resolved. That we deeply regret this determination on his part, and that we fully appreciate his labors already performed within the bounds of the district embracing this Association.

Resolved. That recognizing a principle of universal application, that services faithfully rendered ought first to be paid—we do most earnestly hope

that the churches composing this District will not fail to have an eye to Bro. Wilkes' claims and necessities until they shall have been reasonably met.

Treasurer's report read and adopted.

Report of Committee on Finance read and adopted.

On motion of J. J. D. Renfroe, so much of the action of Saturday as relates to *time of meeting* was reconsidered.

E. W. Sherrill moved that the time of meeting of the Association at its next session be on *Thursday* instead of *Friday*. Carried.

On motion E. W. Sherril, the clerk was allowed \$20 for his services, and instructed to print and distribute Minutes as balance of funds would allow.

In election had for that purpose, Bro. T. P. Gwin, of Oxford, was chosen to preach next Introductory Sermon, Bro. E. T. Smythe, of Oxford, Alternate.

The following, by John W. Bishop, was unanimously adopted:

Resolved, That we tender our sincerest thanks to this entire community for their full, free, cordial and unbounded hospitality to the members of this Association.

Motion to adjourn.

The Hymn, "How Firm a Foundation" was sung, parting hand given, closing prayer offered by Elder Gordon Mynatt, when the Coosa River Association adjourned to meet with Ft. Williams Baptist Church in Fayetteville, Talladega Co., on *Thursday* before the 3d Sabbath in September, 1880.

ABNER WILLIAMS, Moderator.

JAMES L. WILKES, Clerk.

PLEDGES TO EVANGELIST, STATE MISSION BOARD.

E. T. Smythe's churches		\$50 00
Alpine (S. Henderson)		25 00
Talladega		25 00
Hephisibah		10 00
Sulphur Springs		5 00
Salem		15 00
Post Oak Spring		10 00
Mt. Zion (Calhoun)		25 00
Blue Eye		6 25
Union		5 00
Ferryville		10 00
Refuge		10 00
Pilgrim's Rest		3 00
Rocky Mount		3 00
Spring Creek		10 00
Macedonia		10 00
Coosa Valley		12 50

INDIVIDUAL PLEDGES.

J. K. Elliott		\$234 75
W. Wilkes		5 00
E. M. Gray		5 00
A. W. Bell		5 00
J. F. Graham		5 00
J. L. Wilkes		5 00
		\$30 00
Total		\$264 75

PLEDGES FOR SUPPORT OF BRO. GILES AT HOWARD COLLEGE.

Jno. W. Bishop	\$10 00	Abner Williams	5 00
J. G. Jenkins	5 00	J. L. Wilkes	5 00
J. J. D. Renfroe	5 00	Wm. L. Davis	2 50
E. T. Suythe	5 00	E. W. Sherrill	2 50
W. Wilkes	5 00	G. S. Ham	2 50
A. W. Bell	5 00		
J. S. Kelly	5 00		
E. M. Gray	5 00		
			\$62 50

TREASURER'S REPORT.

J. K. ELLIOTT, To Coosa River Association,

1879

Dr.

Sept. 19. To cash from Finance Committee for Minutes	\$ 80 45
Indian Missions	25 00
State	75 00
Associational Missions	51 85
Pub. Collection Domestic Missions	8 90
" Foreign	8 90
Yellow Fever Sufferers	10 20
State Missions	5 00
Indigent Ministers	5 00
Aggregate	\$270 30

Cr.

By cash paid C. R. Cross, Treasurer of Associational Mission Board,

as per Voucher No. 1.

\$ 51 85

" J. L. Wilkes, Clerk of the Association, to be applied to
the objects as above stated, as per Voucher No. 2. 218 45Aggregate..... \$270 30
Respectfully submitted, J. K. ELLIOTT, Treasurer.

REPORT FINANCE COMMITTEE.

	Ind. Ministers.	Assn. Missions.	Dom. Missions.	Indian Missions	Foreign Missions	State Missions.	Minutes.	For Bro. Bailey.
Cold Water.							2 60	\$
Sulphur Springs.							3 00	
Antioch.							2 00	
Salem.							1 00	
Oxford.							5 00	
Jacksonville.							3 55	
Mt. Zion, Cal.	3 00						2 00	
Oak Bowery							1 50	
Cane Creek							3 00	
Munford.							2 50	
Blue Eye.							2 50	
Talladega.							1 50	
Ferryville.							2 50	
Pleasant Grove.							1 50	
Refuge.							2 50	
Alpine.							5 00	25 00
Hephisibah.							2 00	
Ft. Williams.		1 00					2 00	
Tallasseehatchie.							2 00	
Childersburg.							3 00	
Syllacauga.							2 00	
Rocky Mount.							4 00	
Harpersville.							2 00	
Spring Creek.							2 55	
Macedonia.							1 50	
Mount Sharon.							2 00	
Coosa Valley.							1 55	
Cave Creek.							1 00	
Pilgrim's Rest.							3 00	
Post Oak Spring.							1 00	
Union.							3 00	
Wilsonville.							1 00	
Jenkins' Fund.		50 00					2 00	

Received from Churches for	Ministers.	1	50
	Indigent Ministers.	50	
	Domestic "	6	35
	Foreign "	53	55
	State "	1	00
	Asso. "	3	00
	Indigent Ministers' Fund.	25	00
	Bro. Bailey	25	00
			Min. Fund.

State " Indigent Ministers..... A. W. BELL,
Respectfully submitted. B. W. MATTISON, } Com.
J. F. GRAHAM,

REPORTS FROM THE CHURCHES.

CHURCHES.	PASTORS.	CLERKS.	POSTOFFICE.	STATISTICS.							CONTRIBUTIONS.						
				Baptized.	Rec. by Letter.	Dist. by Letter.	Excluded.	Restored.	Deceased.	Total.	Pastor's Salary.	State Missions.	Home and Foreign.	Associational.	Incidental and Improvement.	Total.	
✓ Antioch.	S. G. Genkins.	G. W. Manning.		39	13	2	5	1	1	93	\$ 3	65	\$ 2 00	\$ 2 00	\$ 5 65		
Salem.	Gordon Mynatt.	A. J. Richie.		15	19	5	2	1	1	88						17 00	
✓ Oxford.	E. T. Smythe.	T. M. Draper.	Oxford.	16	11	8	1	2	2	192	325	46 00	20 75	5 00	270 85	697 35	
Post Oak Spring.	T. P. Gwin.	W. M. Wilkins.		1	4	9	1	1	1	161						3 00	
Mt. Zion, Cal.	S. Henderson.	D. F. Weaver.	Alexandria.	2	4	1	1		1	106	248 00	250 0	30 00	3 50	75 00		3 00
Oak Bowery.	W. C. Mynatt.	E. Stephens.		8	2	11		1	1	102	90 00		5 10			101 60	
Cane Creek.	T. K. Trotter.	G. W. Loyd.		2		13			1	50		6 00		1 50		7 50	
✓ Munford.	E. T. Smythe.	B. W. Mattison.	Munford.			3	1	1	1	73	100	7 00		3 00	35 00	145 00	
Cave Creek.		G. T. Taylor.		16	8	2	1	1	1	68	24 25			1 55	560 45	604 79	
Blue Eye.	S. G. Genkins.	J. L. Law.	Lincoln.	1		2		1	1	67		9 75		2 50		12 25	
Talladega.	J. J. D. Renfroe.	G. A. Joiner.	Talladega.		3	6	1		1	159	900 00	48 00	12 70	1 50	105 00	1067 20	
Union.	W. F. McCain.	L. Merkl.		7				1	1	30	60 00	5 00		1 00			
Ferryville.	P. S. Montgm'ry.	J. D. Trues.		1	8	7	2	1	1	75	75 00			2 50	101 50	179 00	
Refuge.	W. F. McCain.	J. A. Hall.		4	6	5	3	2	2	109				2 50		2 50	
Pleasant Grove.	T. P. Gwin.	T. W. Ogletree.			2	2	3	1	1	60	100 00	7 75	75	1 50	7 00	115 00	
Alpine.	S. Henderson.	J. E. Welch.	Alpine.	5	1	2		1	1	80	550 00	63 00	63 85	30 00	97 05	803 90	
Hephisbeh.	T. P. Gwin.	J. K. Jones.	Alpine.	14	7	2	6	2	2	97	100 00	15 00	10 00	7 00		132 00	
Pilgrims' Rest.	Jno. Garret.	E. Haywood.		5	1				1	28	27 00	3 00		1 00	50	31 00	
Ft. Williams.	M. S. Bennett.	E. B. Teague.	Fayetteville.	26	1	2		1	1	81				3 00		3 00	
Tallaseehat'c.	E. T. Smythe.	G. S. Glaymor.	Sycamore.	3				3	1	119				2 00		2 00	
Childersburg.	S. Henderson.	F. Moss.	Childersburg.		5		1	1	1	51	150 00	6 15	5 00	2 00	75 00	238 15	
Syllacanga.	W. Wilkes.	H. G. Darby.	Syllacanga.	5	5			1	1	91	150 00	8 70	4 00	3 00	140 00	305 07	
Cold Water.	S. G. Genkins.	R. P. Heaton.		4	1	2		1	1	104				2 60			
Sulphur Spring.	T. P. Gwin.	J. T. Vinson.	Bruner.	17	3	2		1	3	163				3 00			
Mt. Sharron.	J. H. R. Carden.	A. J. Hammel.	Fayetteville.	5	4				1	48				1 50			
Rocky Mount.	Jno. Garrett.	T. W. Barnett.	Syllacanga.	6	4	4			1	59	30 00	3 00	1 00	2 00	1 00	37 00	
Harpersville.	W. W. Kidd.	H. A. Singleton.	Harpersville.	4	4	7			1	96	300 00	25 00	4 50	4 00		333 50	
Spring Creek.	"	W. R. Singleton.	Harpersville.			1			1	43	47 00	10 00		2 00		59 00	
Macedonia.	"	J. B. Davis.	Harpersville.	2	3	1			1	60	80 00	10 00	9 00	2 55		101 55	
Coca Valley.	L. Law.	R. D. Wil'ngham.	Cropwell.	2	9	3		1				12 50		2 00		14 50	
Wilsonville.	E. B. Teague.	W. T. Smith.	Wilsonville.		4				1	39				2 00		2 00	
				183	121	124	21	14	26	2582	\$ 3366	25	\$ 329 50	\$ 168 65	\$ 106 75	\$ 1468 35	\$ 5023 02

NOTE.—To the contributions by Alpine Church are added the various amounts contributed by the Ladies' Aid Society of that church.

Standing Committees.

FOREIGN MISSIONS.

S. Henderson,
W. S. Griffin,
Gordon Mynatt.

STATE MISSIONS.

J. J. D. Renfroe,
E. T. Smythe,
W. R. Stone.

SABBATH SCHOOLS.

J. C. Wright,
B. D. Williams,
E. W. Sherrill.

EDUCATION.

Jno. W. Bishop,
N. S. McAfee,
A. W. McGaugh.

EXECUTIVE.

C. R. Cross,
James Headon,
J. H. Joiner,
Jno. Henderson,
W. R. Stone.

PROVISIONAL.

James Headen,
C. R. Cross,
B. M. Fluker,
J. B. Mynatt,
A. W. Bell.

FAMILY RELIGION.

W. Wilkes,
T. P. Gwin,
G. S. Ham.

TRUSTEES I. M. FUND.

James Headen,
W. R. Stone,
W. A. Welch,
Thos. W. Curry.